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Stewardship on the Campus

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NOTED LEADER PASSES

ILLINOIS WESLEYAN LOSES PRESIDENT

STEWARDSHIP CAN BE TAUGHT

SPECIAL DEPARTMENTS

CHRISTIAN EDUCATION MAGAZINE

BOYD M. McKEOWN, *Editor*

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Clarify; Purify; Fortify

To a far greater extent than is generally recognized, the college is in a highly favored and responsible position for aiding in the promotion of stewardship ideals and practices. It is doubtful indeed if the current crusade emphasis can call to its side from any quarter more potent allies than the Institutions of Higher Education.

"What gets your mind eventually gets you," said Stanley Jones in *The Christ of the Indian Road*. The things which our schools teach vividly today are actively practiced tomorrow in the lives of today's students and through them in the life of church and nation. Hitler used this principle on its lowest level and demonstrated its validity.

The Church should test its soundness on its highest possible level. Surely there could be no better locale for such a noble experiment than the college campus and no better subject matter than the vital principle of stewardship. If the Church fails to challenge the thinking and capture the imagination and idealism of its college students it will miss one of its best opportunities for reaping big dividends on its stewardship efforts and investments. Our colleges and Wesley Foundations are in amazingly strategic positions.

General agreement is assumed on the proposition that stewardship can be taught but it must be taught as a way of life rising from inner ideals and purposes. Purposes, moreover, can be influenced by factual data, by educational techniques, classroom interpretations, counseling experiences, personal example of faculty members, and by casual conversations.

Stewardship is largely a matter of motive and motive can be inspired, nurtured and guided. It is not by chance that one of the best known of modern stewardship volumes bears the title, *The Christian Motive and Method in Stewardship*. This use of motive is no misnomer. Motive can be clarified, purified, fortified and few agencies can achieve this end so effectively as our educational institutions and our Wesley Foundations.

B. M. M.



Our Stewardship in Human Relations

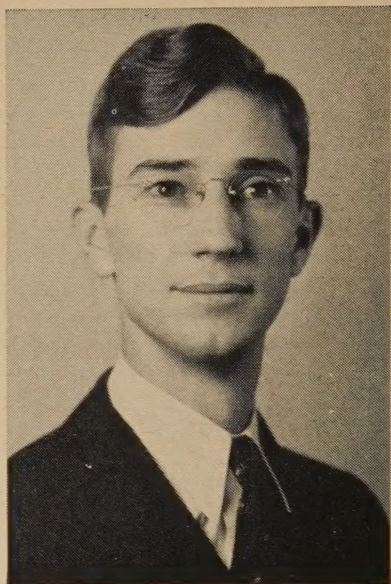
DAN W. DODSON

Executive Director, Mayor's Committee
on Unity, New York City

UNDOUBTEDLY the three most pressing problems facing America and the world are those of International Relations, Labor Relations and Intergroup Relations. The stewardship of American colleges for training youth with reference to these problems is enjoined upon them whether they like it or not. Such responsibility falls most heavily upon the church related colleges for we are committed in our religion to the principle of respect and dignity of all human personality.

The problem essentially boils down then to the development of adequate *human* relationships. In International Affairs, the problem of transcending our chauvinism, and overcoming the fears and mistrust found on the world scene, so that we see peoples the world over as humans and respecting their rights as human beings, becomes the number one problem for the entire world. Unless it is solved we will not have the opportunity to solve the others.

In Labor Relations, the same problem is posed. The production of an adequate standard of living for ourselves and the world does not depend upon the further development of technology, but rather on the development of adequate human relations so that the fruits of our expanding technology can be utilized. Henry Ford, II, in speaking to his Board of Directors immediately after the war pointed out that the problem of American industry today



is essentially that of human engineering. One hundred years ago, some employers owned their employees even in America and manipulated their lives without any regard to their natural rights as human beings.

Much of the trouble in Labor Relations is a vestige of this viewpoint and represents a desire of employers to manipulate the lives of employees without regard to the respect and dignity, which should be accorded human personality. Labor leadership in its new found power has in many instances also abused union organization by using the membership as "tools" to accomplish the leadership's purposes, without regard to the human values implicit in the situation.

In Intergroup Relations, a comparable situation exists. The incapacity of one group to see members of others as *human* beings is the fundamental cause of intergroup

tension. The relegation of minorities to ghettos, where they are forceably "hemmed in" by restrictive covenants and other devices; their denial of opportunity for employment in proportion to ability; their denial of adequate educational opportunity, not because of incapacity to learn but because of the color of skin, or differences in creed, or their national origin; the more subtle denial because of class differences all indicate the distance we have yet to go if we are to achieve the Christian ideal which dawned upon Peter when he said "I perceive that God is no respecter of persons."

The church related college to meet its responsibility must not only teach these ideals in the abstract, but must achieve a pattern of human relations on its campus that will demonstrate in living reality the goals for which we strive.

Let me list a few areas in which colleges might render a better service:

1. *Admissions practices*

The tendency toward selective admissions which eliminates young people of certain ethnic backgrounds is well known. If higher education is to lead the social process, it has a long way to go in setting its house in order on this vital problem, and church related colleges to be worthy of their heritage should, insofar as legal and other limitations may permit, place themselves in the lead.

2. *Administrative Relationships on the Campus*

Dr. Henry Nelson Snyder's Autobiography called an *Educational Odyssey*,¹ should be read by every college administrator and teacher in the country. His description of the warm human relationship which existed on Wofford Cam-

pus is impressive. What to do with the old professors, who are so frequently "turned out to grass" at their time of retirement; how to handle young instructors who are floundering in their apprenticeship; how to handle professors who, at what should be the prime of their career have become intellectually and spiritually dead, are real problems of human relations on the campus, with which he deals.

3. *Campus Relationships of Students*

If the college campus is to orient students in human relations, many adjustments need frequently to be made. Students cannot be automations taking so many courses, filling so many seats so far as the college is concerned. The college atmosphere must not dehumanize the aspiring youth. Eating accommodations; dormitory facilities; impersonal relation of professor to students; lack of understanding of the unique human problems each student brings are other areas to consider.

This author will always be grateful to the dean of a small church related college for his human interest, and personal counsel and guidance, when as a "green country boy" on a financial "shoe-string" he had the misfortune to break his arm during his Freshman year.

The college to keep faith with those whose sacrifices have made its facilities possible, and with those parents whose sacrifices have made its student body possible, must channel into the personalities of young people new challenges, new vistas, and new insights to lift youth out of the limited "conceptions of self" which are brought to college, and show them the distant horizons which, if achieved, will necessi-

¹ Abingdon-Cokesbury Press, 1947.

tate developing to the fullest the aptitudes and capacities they possess. This cannot be done unless every youth becomes to his professors, in reciprocal relationship, a warmly human person.

4. *Education in Human Relations*

Interpret the importance of better human relations to the community. As this article is being written, New York City has as its guests a "Panel of Americans" composed of six girls of different ethnic backgrounds from the University Religious Conference of California. They are undergraduate students of the University of California, Los Angeles, and the University of Southern California, who are touring the country, appearing before high schools and other audiences carrying a message of brotherhood and goodwill. Most of our colleges could have such deputations which could not only speak, but render advisory services to their constituency as well.

5. *A Word of Caution*

An adequate conception of human relations must develop in the youth a broad understanding of what constitutes *human* nature so that in its impatience for social reform the very principle for which it stands will not be violated by use of inhuman methods on those whom they wish to change. Much good social reform is lost because those who support it, in their impatience, maneuver those whom they would change into positions in which they cannot maintain their self-respect by conceding to the demands placed on them. It is often necessary to expose and openly attack persons and institutions whose lethargy prevents the development of democratic practices, but sometimes the unfairness of the attack drives away the support of those

who would be sympathetic to such desired change.

It would help if militant leadership in its fight for democratic ideals, could learn to "hate the sin and love the sinner" for the dignity and worth of human personality even in those who are misguided and misled is precious in the sight of God.

Our church related colleges face the greatest responsibility ever placed upon institutional leadership. If we are worthy of our heritage, we are committed to eradicating those practices in our culture which keep human personality from achieving its highest selfhood, and this cannot be done unless the Christian principles of love and service dominate the approach. It, therefore, behooves us all to make certain that we exemplify in our campus relationships and in our teaching of youth, the relationships we hope to achieve in the wider society even as we are preparing youth for leadership in that society.

To the Christian College

CHARLES WESLEY HAMAND

Pastor, the Affiliated Church
Towanda, Illinois

The Christian college lifts its towers,
From Oxford Town to far Cathey;
And where its teachings fill the hours,
The powers of darkness lose their sway.

They hold the torch of learning high,
And light the way to living truth;
The imps of superstition die,
When knowledge stirs the heart of youth.

They raise aloft the Holy Cross,
The symbol of God's deathless love;
That virtue may not suffer loss,
As into learning's paths they move.

So hand in hand twin virtues go—
True learning and true Piety;
'Tis not enough the one to know,
And shun her twin's society.

All hail our Alma Mater true—
Religion's Cross and learning's Light;
We pledge our loyalty to you,
For Truth is stronger, far, than might.

The Stewardship of Giving—A Case Study

ROYCE M. HILLIARD

President of the Wesley Foundation
at Iowa State College

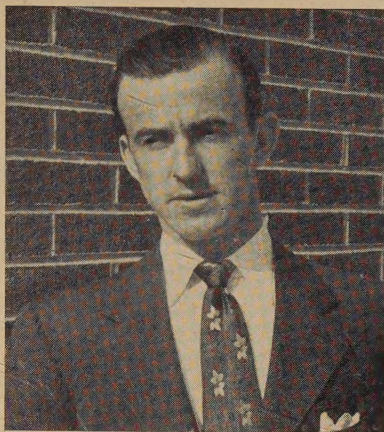
METHODIST students at Iowa State College in Ames pledged a total of \$9,018 this year to smash all records of pledging at the Wesley Foundation.

In a vigorous campaign, students swept past the goal of \$5,343 to make the 1946-'47 canvass a spectacular success. Of this total, \$5,434 was pledged to the work of the local church and \$3,625 for World Service. In the last year's campaign, the total was only \$6,314. It is expected that this former amount will be doubled by the close of this year's work.

During the past 12 years in which the present program has been in operation, the number of pledges each year has steadily increased. This year, with a record enrollment of 2400 Methodist preference students on the campus, the emphasis was on the number of pledges rather than the amount of those pledges. The result was 666 student pledges.

Many Wesley Foundations content themselves with soliciting dues from the students and let it go at that. The question has been asked, "Can you expect college students with a limited income to pledge liberally to the church's program?" Collegiate Methodist Church not only expects its students to pledge but goes out and gets their pledges.

Evidence of liberal giving is found in the large number of veterans enrolled at Iowa State under the G.I. Bill, who practice tithing. The cost of living has been steadily



going up but their tithes still come in!

Education plays a vital role in the success of the financial program at Collegiate Methodist. Throughout the past years, the practice of giving has been emphasized so much that students take it for granted that it is the thing to do. This has been brought about through sermons, service projects, both local and foreign, and through the use of study groups. Canvassers approaching a student expect a pledge of a reasonable amount; they expect no penny pledges—and get none!

The system used at the Wesley Foundation is so simple that its operation runs as smoothly as a new car—once the machinery has been set in motion. The financial program is entirely set up and run by the students themselves. The Finance Committee is composed of a student chairman, together with student personnel who work with the Wesley Foundation director. The director serves in an advisory capacity.

This large committee early in the fall quarter sets up plans for the

coming canvass. Nearly a month is usually required before lists of students are compiled, canvassers selected, and the date of the drive announced. The chairman has one of the most important positions on the student council. The success or failure of the campaign depends to a large extent on his advance preparation and leadership during the canvass. The students on the committee take their job seriously and leave no stone unturned to see that all is in readiness for the push that will come.

Letters from the staff to each Methodist student give notice of the coming drive. Articles in the Wesley Student (bi-monthly newssheet of the Wesley Foundation), also help to highlight the efforts of the committee. It was found that this advance publicity paves the way for the canvassers and makes the approach to the students easier.

The "kick-off" breakfast is the big date on the calendar of the Wesley Foundation. It serves to bring the 115 student leaders together to begin the drive. A period of inspiration and meditation precedes the making of their own pledges. The canvassers are brought to see that unless they are sold on the coming project, they cannot expect to sell it to other students. For this reason, they are chosen carefully by the Finance Committee. They must be student leaders who are well aware of the total program of the Wesley Foundation. Their attitude determines the amount of the pledges that will come in through their efforts.

The 2400 students are divided into lists of 20 with a team of 2 canvassers taking each list. These lists, together with instructions are put into packets and a packet is given to each team. Problems of approach and other tactical questions are met at this breakfast. Comments which

were filed from last year's canvass are given to the new group.

The canvassers go from the breakfast to the morning worship service. Pledges are obtained from all students in attendance at that time. This decreases the number of contacts that must be made. During the following week, students visit personally those who did not pledge on Sunday. They secure a pledge, or find the reason why a pledge is not made. Comments of the pledgee serve as guideposts for the next year's campaign and are recorded in the report of the committee at the close of the canvass. This serves to keep canvassers from making the same mistakes twice.

Does the committee close its books—forget about the campaign until next year? Not at Collegiate Methodist! The securing of the pledges is only the beginning of the work of the student Finance Committee. The follow-up is the essential part of the success of the program. This part of the committee's work is an all-year job. New students and particularly those who have joined the church during the year are urged to pledge.

At the beginning of each quarter, a letter is sent to all the students who pledged informing them if they are in arrears. During the summer a final letter is set out. This usually brings in the few remaining pledges that have not been paid up before the end of the school year.

Chief emphasis of the finance program is not placed on the total sum although this constitutes 30 per cent of the local church budget. We are primarily concerned that students develop the giving habit before they leave college. Throughout the year, in every way possible, emphasis is placed on the part that stewardship of giving should play in the everyday life of the college student. The Wesley Foundation

asks that students give to Kingdom-work a sum commensurate with what they spend on parties, concerts, and movies.

Regularity in giving is of prime importance. The envelope system is used and giving is made an act of worship. An effort is put forth to make the placing of offering envelopes in the collection plates on Sunday morning just as important as any date that the student keeps; as much a part of his life as meeting that chemistry class on Monday morning. In this way, the stewardship habit is formed which will carry over after he has left the campus. When they leave Collegiate Methodist to find their place in some smaller church, or some larger one, they will carry with them the habit of giving acquired at the Wesley Foundation. Stewardship of giving, whether it be time, talent, or money, is basic to the ongoing program and progress of the Church of Christ.

The Wesley Foundation believes the Christian attitude toward stewardship can be established by students who are to lead the church of tomorrow.

The Why of Public Relations

Success in politics, in business or in any other part of American life can endure only so long as public opinion is favorable.—From *Public and Employee Relations* by Lee Lyles.

* * * *

Mr. Joseph Lewis, of New York, recently accepted a challenge from the Alpha Tau Omega debaters at Emory University (Atlanta, Ga.), to debate the subject of Mr. Lewis' recent book titled, "Thomas Paine, Author of the Declaration of Independence." The debate ended with no decision, and a challenge from Mr. Lewis to his opponents to meet him in a return match on his home court.



Canvass Leaders
Wesley Foundation, Iowa State College

Stewardship and Vocational Choices

An Open Letter to College Students

F. FAGAN THOMPSON

Pastor, First Methodist Church,
Cullman, Alabama

MOST young people decide their principal goal in life while they are in college. Fortunate, of course, is the young man or woman who makes this decision in high school; little time is lost. On the other hand many young men and women deliberately (and not without good reason) wait until they are in college. This gives them more knowledge upon which to base their selection.

Obviously the greatest gift you can make as an individual is your life. Your stewardship to God is a very personal thing. What you will do with your life is a decision each individual *must* make. Deciding for full time Christian service will be no easy task for you. The same bids for fame, security, recognition and opportunity of expression make their claim upon you as upon any other normal boy or girl. And yet every Christian young man and woman must face up to the question of where he can best render his stewardship to Almighty God.

There are, of course, many people who should not consider full time Christian service. You may be one such person. But take care! Do not attempt to dodge this responsibility by false reasoning. The human mind is so constructed that it can rationalize on practically anything. We give so-called reasons (excuses would be a better name to ourselves) why we cannot do this or that. Be honest. Take an inventory. You will



probably find the excuse in keeping with what you *want* to do. The problem will probably be between what you want to do and what you know you should do.

Reverend Fred Woodard of Nashville, Tennessee, told recently the interesting story of how he came to give his life to full time Christian service. His decision grew out of the knowledge of a great need. The story goes something as follows: Following World War I he was elected superintendent of the school system of a small town in Arkansas. Being a Christian and Methodist he assumed his place in the church there. When The Methodist Church started its Centenary drive in 1919, part of the movement was to collect and ship used clothes to the destitute people of Poland. The boys and girls of the church accepted the challenge joyfully. Soon the whole town became interested.

They began to cooperate on a non-denomination basis. The result was two bales of clothes weighing over 600 pounds.

Naturally many strange gifts were donated. There was an American flag; a box of shoe polish and a dust cloth. The most unusual gift was a new nightgown. It was made of flannel and the maker had embroidered in red over the area of the heart, "God is love." Naturally it caused some comment and many cynical smiles.

The response of the people of the town made a real impression upon Fred Woodard. So did the destitute conditions of the people far across the sea. In fact, before the end of that school year he decided to go to Poland as a teaching missionary. He would follow the clothes.

One day after he had been there several months a woman came to the American missionary. She poured out her pitiful story. She told how she and her husband were taken away from their home. Her husband's gold teeth were knocked out. Her two little boys died of typhus. In the course of that great sorrow she lost her faith in God. "No just God allowed such suffering," she thought.

So great was her depression that she had just about decided to take her life when an American missionary distributed warm clothes to her group. To her he gave a nightgown of Canton Flannel. On it was embroidered in red letters, "God is love." This gift from America and the suggestion, "God is love," made a deep and lasting impression upon the woman's mind. Standing before Mr. Woodard she said, "I was wrong about hating God. The nightgown tells the truth. God is love. His love fills my heart today."

Hardly a year had passed since Woodard had smiled knowingly

with friends as he packed the nightgown of Canton Flannel. But Woodard was not smiling when he realized the change it made in the woman before him. Later he wrote: "I felt that if God could use such a simple instrument to impress His love upon the heart of an individual, that surely He could use me in continued full time service. Three weeks later I asked to become a minister."

Other Opportunities Besides Ministry

There are many who feel that the ministry and Foreign Service are the only opportunities for full time Christian work. This is incorrect. Each year brings greater opportunities in a wider variety of vocations. For instance, our larger churches are finding increased need for ministers of education and of music. In fact, the demand today is far greater than the supply. Also the need for trained church visitors, both men and women, is constantly increasing. The missionary field is almost as broad as man's activities in its call for trained workers.

The country church needs trained agricultural leaders more than ever before. Just lately the Board of Missions of The Methodist Church has launched a program for full time Christian service for those agriculturally trained. The Board undertakes to provide land and a guaranteed sum for accepted individuals who demonstrate in the community not only Christianity in their own lives, but apply its principles to farming. A young couple, Reverend and Mrs. Prickard, have already started their work on the Cumberland Plateau in Tennessee. If you want real adventure in Social Planning and Service, here is a promising field.

Part Time Christian Service

In facing up to the demands of stewardship you may conclude that it would not be wise to enter full time Christian service. This does not remove, however, the necessity of giving an account of your stewardship. The opportunities for service are as varied as any vocation you may select. Let me give you an illustration. Several years ago the writer was connected with a children's home. We decided to give a one-act play. It was not necessarily a religious play, but one we felt was wholesome and the people could enjoy. But there was a royalty of ten dollars and we did not have ten dollars. So the children decided to send a letter to the authoress in care of the publisher. It was not too long until we received a reply.

Zona Gale wrote that if we would plant a fruit tree by the roadside and care for it one year, no royalty would be required. In this suggestion she was not only showing her own attitude but was directing the activities of a group of orphan children to do something which would bring pleasure to others even though none of them could ever know of the results. That was an act of Christian stewardship.

Another illustration: A gentleman of my acquaintance has made a fortune in a wood manufacturing concern. Sometime ago he came to me and asked if I knew of any widow who was having a struggle with a large family. I knew of such a family. After a pledge that I not reveal his name he undertook the partial support of that family.

Another illustration: I know a man who makes a cheap frozen drink. His establishment is in the colored section of a large southern city. From the proceeds of his shop he is sending two white and two colored boys and girls to college. "I never had a chance at college," he

says. "The least I can do is to give some other kid the chance I missed."

Thus we see that in whatever vocation you may choose you cannot dodge the demands of stewardship in terms of service; that is, you cannot dodge it if you are a Christian. Now is the time to make your decision. No one can make it but yourself. Will you make your life count? Or, do you think you can do no more than just take all you can get for yourself? What is your answer?

New President of Association

At the recent annual meeting of the National Association of Schools and Colleges of The Methodist



Church, Dr. David D. Jones, President of Bennett College (Greensboro, N. C.), was elected to head the Association for the year upon which it is now entering.

The 1947 meeting of the Association was held in Boston and the 1948 meeting is scheduled for Cincinnati, Ohio, January 14 and 15.

Developing a Stewardship Philosophy

LUTHER L. GOBBEL

President of Greensboro College,
Greensboro, N. C.



HOW the orphaned son of a country doctor from the hills of Cleveland county, North Carolina, arriving at college age as he himself once said, "with nothing except a good name," achieved a college education, the governorship of the state, the undersecretaryship of the U. S. Treasury, wealth sufficient to enable him to rebuild and richly endow a church-related junior college, and, shortly before his recent untimely death, appointment to the Court of St. James, may be explained by his unshakable and abiding faith and his philosophy of stewardship.

How did O. Max Gardner come to have these qualities of mind and spirit? Who knows? We do know that he had a Christian parentage and a wholesome family background. Although both parents had died before he was seventeen years of age, his older sister, who became the wife of Clyde R. Hoey, four years governor of North Carolina and now United States senator, assumed responsibility for the younger children and did a good service *in loco parentis*.

The example of others who had shown unmistakably their own stewardship philosophy by creating scholarships for needy, deserving youth, moreover, stands out as a powerful, determinative influence in shaping young Gardner's philosophy of stewardship and guiding his whole life's course of action.

In an address before the faculty

and students of the institution to which he gave several hundred thousand dollars and which bears his name (Gardner-Webb College), he told how but for a scholarship he would have accepted a job clerking in a store and gone to work instead of to college. In a competitive examination he won a scholarship and entered a college.

"That scholarship, as I look back upon it, was the most precious thing I ever received. I had nothing more than this free tuition and the courage of hope and the heritage of faith. I felt that the people of my state had shown confidence in me and had advanced this money to me in trust, and I determined to have an education. I also determined that if I ever were able to stand alone I would attempt as far as possible to do for others what the state had so generously done for me."

Is it not clear that Gardner's philosophy of stewardship was based

upon his heritage of faith and his determination "to do for others" what had been so generously done for him? Accepting the people's confidence and their money for his education *in trust* shows a stewardship consciousness all too rare in this era of alphabetical agencies set up by a paternalistic New Deal that undertakes to guarantee freedom from want without a corresponding insistence upon productivity to say nothing of stewardship.

That many young people nowadays expect and accept the good things of life, including scholarships, without serious thought or feeling of trusteeship and the sense of obligation to repay society, with interest, constitutes an indictment not only of the young people themselves and the paternalism that has characterized life in America in recent years but also of their parents, their teachers, and the institutions in which they have been trained. All too often students take for granted all they can get without so much as saying thank you to their benefactors. A discerning university president observed that frequently those helped most by his institution were the ones who seemed least to appreciate the institution and what it had contributed to them.

To suggest in any detail ways and means of confronting this problem is beyond the scope of this brief article. A good place to begin, however, it would seem, is with the institution itself. The church college might well remember its heritage and its distinctive function—that its founders conceived it for certain very definite purposes and made in it investments to be held in trust. Is not Dr. Henry Nelson Snyder on solid ground when, in his "An Educational Odyssey,"¹ declares:

"The church . . . must insist on maintaining certain standards of conduct in a college for which it was responsible on the basis of ownership and a considerable degree of financial support. Otherwise, why should it be at all engaged in the business of higher education? It must put something into education that independent and tax-supported institutions could not, and this something would be the religious motive and the Christian philosophy of life."

Unless it is alert, willing, and able to pay the price of stemming the tide, the church college may find the purposes of the founding fathers largely defeated and its own distinctive character and mission lost in the mediocrity of the commonplace. Youth's impulsiveness, its prejudice against tradition, and its readiness to accept the new, assuming its superiority because it is different, may not be wholesome unless steadied by a constant emphasis upon the essential Christian mission of the church college, which is to bring its students face to face with a Christian philosophy of life at various points along their college careers. Indeed the church college must hold constantly before itself, its faculty, and its students the overall spiritual concept of stewardship. It must by precept and example train its students not merely how to get ahead *of* others but how to get ahead *with* others. It must send them forth as Christian apostles to preach, to teach, to heal, and in the realization that freely they have received and freely they must give.

To this end college administrators must exercise great care in the selection and training of members of their faculties. For here is the crux of the whole matter. Without good teachers there can be no good teaching and no good institutions. Good instruction must be reinforced with

¹ Abingdon-Cokesbury Press; 1947.

good example, and fortunate is the college which has even a few great personalities in the classrooms and in the laboratories, adding to genuine scholarship a sense of discipline and of obligation to render creative Christian service.

Having these basic essentials, the institution is qualified to undertake to develop within its students a stewardship philosophy. In fact, with these already, such a development is under way and the minutiae come naturally into play in the total program and process. There will be various projects freely entered into by the students and faculty, including the clothing of underprivileged children of the community, contributing to the Red Cross, the World Student Service Fund, the college's expansion program, and scores of other worthy causes. There will be, also, commitment to life service in the local church and on the mission field. There will be "life lived with its gifts, privileges, possessions, mind, heart, relations, both personal and public, on a conviction of overwhelming responsibility to God." Life, the whole of life, will be accepted as a sacred trust from God. Youth, with its daring and courage as well as its temptation to go the way of the world, will thus develop "an overwhelming sense of responsibility for the Christian well-being of the world." Youth will accept life, as O. Max Gardner accepted the scholarship, *in trust* and will determine, as they have it more abundantly, to attempt so far as possible to do for others what others have so generously done for them.

While his grandfather barely finished grade school and his father had less than a year in high school, the typical adult today completes three years of high school, according to a Twentieth Century Fund survey.

Human Relations Seminar at U.S.C.

The University of Southern California announces its second summer Workshop in Intercultural Education from June 23 to August 1, 1947. The staff will include Dr. Harvey S. Locke, sociologist; Dr. Tanner G. Duckrey, Negro educator, Philadelphia Public Schools; Mrs. Sybil Richardson, psychologist, Los Angeles County Schools; Mrs. Afton Nance, supervisor, Riverside County Schools; Mrs. Beatrice Krone, music education; Dr. Glen Lukens, art education, The University of Southern California. Mrs. Jane Hood, coordinator, Los Angeles City Public Schools and The University of Southern California, will direct the Workshop.

The Workshop carries six units of graduate credit, and includes a lecture series, Sociology 192, entitled *Racial and Cultural Tensions in America*. The Workshop activities will center about the individual and group problems of the members. Resource leaders from the university staff and the community will serve when needed.

There will be continuous exploration of problems in group relations with emphasis on the means which may be used by leaders in this field for arranging conditions to promote individual growth and group endeavor.

Only through early application can the staff provide maximum assistance to each individual member. Membership in the Workshop is limited to forty. Application should be made to Mrs. Jane Hood, School of Education, The University of Southern California, Los Angeles 7, California, not later than May 15.

Stewardship at the Core of Campus Living

SAMUEL J. HARRISON

President of Adrian College

STEWARDSHIP is the Christian recognition of the fact that God is the Creator and giver of life and values, man is the recipient, user, and preserver of these values. Time, talent, money, leadership dedicated to God and his service is to be found at the core of campus living.

College youth are capable of great personal abandon and sacrifice when convinced of the value of a cause. Twice in my lifetime I have seen an entire student generation give up their own interests for what they considered the imperative of the National interest.

It is in the college age more than any other that we see consecration of qualified minds and personalities for church work, missionaries, the ministry, evangelism, religious education leaders, and social service leadership. Sixty splendid young people in our own small college represent this devotion. While some Christians are giving a pittance out of abundance, many youth are continuing to say,

"Take my life and let it be
Consecrated, Lord, to Thee."

What are some of the ways that stewardship is demonstrated at the core of campus living?

—By fellowship groups that meet voluntarily for prayer and meditation.

—By the student Christian fellowship that continues year after year with student officers and leaders.



—By support of the chapel program frequently led by students themselves.

—By special fellowship groups of students interested in entering the ministry, missionary work or religious educational service.

—By special projects of relief, local and international—clothing drives, etc.

—By arranging deputation team trips, special services for missions and shut-ins.

—By showing special kindness to students from foreign lands, and other races and handicapped students.

—By special projects such as our wheat tithing project, and corn tithing project.

Something of the tone of a college may be expressed in its own published objectives. These may or may not represent the true nature of performance in an institution. I submit the following as a fair statement of purpose of a Christian College desiring that stewardship should be at the core of campus living.

"Adrian, as a college of liberal

arts is primarily concerned with the student and his educational needs. We believe that educational growth can be achieved, not only from the classroom, but also in the work assignment, the counseling program, the college dormitory and dining hall, and the entire academic and extra-curricular life.

"Adrian wishes to remain a small college in order to perpetuate close personal relationships between student and student, and student and faculty.

"Adrian proposes to give a minimum of attention to intercollegiate athletics, and major attention to intramural sports in order that the benefits of physical education may be spread to the largest possible number of its student body.

"Adrian aims to foster good music and cultural training in fine arts, home economics, and such branches as will help to perpetuate the ideal American home.

"Adrian adheres to the liberal arts college ideal, giving opportunity to its students for a broad cultural base for later training in all of the professional fields.

"Adrian maintains its close church relationship. It is not narrow in sectarian interpretation of religion, but desires in curricular and extra-curricular activities to emphasize the Christian way of life. To that end its faculty is carefully selected."

A man shot his wife in my town this morning at six o'clock, then walked to the police station, turned in his gun and himself. When he turned in his gun he explained that he had carried it with breech broken because it was against the law to do otherwise. Murder, yes—but be careful to carry your gun broken at the breech. Such distortion of importance is frequently seen in matters of what is right, as well as what is legal.

Stewardship at the core of cam-

pus living is a good method to straighten out relative values. Young people attack problems with keen intellect and sharp conscience. Cant, sham, make-believe, hypocrisy, are soon discovered on the college campus. These are met by disdain and rigorous sarcasm on the part of critical opponents. You can't get away with murder by carrying your gun broken at the breech because that is within the law.

This year we celebrate in Michigan and in China the Centennial of the departure of the first Methodist Missionary to the Empire of China. Judson Collins, native of Michigan, member of the first graduating class of the University of Michigan, felt called to go. He wrote the newly organized Missionary Society to ask to be appointed to go. The reply came, "The Methodist Church has no missionaries in China and no money to send one." Said Judson Collins, "Secure me a position *before the mast*—my strong arms can pull me to China and support me after I get there. God is calling and I must go."

The Missionary board did just that. For one hundred years stewardship at the core of campus living has been repeating the words of Judson Collins,

"God is calling and I must go."

Council on Atomic Implications, an organization of students and faculty at the University of Southern California (Los Angeles) hopes to become a "driving force in the growing struggle to arouse American people to the increasing dangers of living in the atomic age." From an original group of six students, the Council now has a membership of more than 50, and members and sponsors expect it to grow into a nationwide crusade with organizations similar to theirs springing up on every campus in the country.

"Why I Voted for the Campaign"

JOHN L. FERGUSON

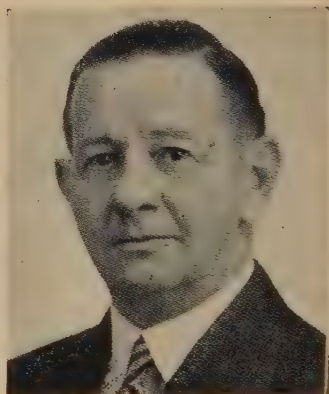
Pastor, Belmont Methodist Church,
Nashville, Tenn.

(Address delivered at a District Educational Rally.)

RECENTLY a friend of mine visited the great church in Detroit of which Dr. Henry Hitt Crain is pastor. In the midst of his sermon just as Dr. Crain was waxing eloquent on some point, he suddenly stopped and with a smile he said to his congregation, "You know, folks, this sermon is doing *me* good!"

When the request came to me to speak in behalf of our Tennessee Conference educational institutions, the words of Dr. Crain came to my mind: "Perhaps this address will do *me* good." At least, the preparation of this address has given me the opportunity of asking myself candidly and seriously, "Why did you vote for the quarter of a million dollar campaign for the Tennessee Conference educational institutions?"

As most of you know, I am not "a native son" of the Tennessee Conference. It is my lot to bear the often unpopular appellation of being "a transfer." Sixteen years ago I transferred into this Conference from the Mississippi Conference. In spite of my misfortune in not being "a native son," I yield to no member of this Conference the right to have a greater pride in the history of the "old Jerusalem Conference."



Nor am I ready to admit that any member of this Conference has a greater love for its institutions.

At the recent session of our Annual Conference, I was proud to record my vote with the unanimous vote of the Conference that we undertake to raise during the Conference year the sum of \$250,000 for Martin College and Baxter Seminary. Three reasons prompted me in voting for this campaign.

First, my pride in the Tennessee Conference. In practically every other Conference of the Southeastern Jurisdiction one will find a strong Methodist College which is pouring into the Conference a continuing group of highly trained Christian leaders for the ministry, the mission fields and other areas of full time Christian service. In Alabama, my native state, Birmingham-Southern College, which is rapidly becoming a university, is giving to the two Conferences that it serves a type of leadership that is essential if Methodism is to continue in its great role of setting up the Kingdom of God on earth.

Before coming to Tennessee it

was my privilege to teach for a number of years in Millsaps College in Jackson, Mississippi. The academic standing of Millsaps is recognized throughout the nation and the pulpits of the two Mississippi Conferences are filled very largely by Millsaps' graduates.

A similar condition prevails in practically every Conference of our Church—there is Wofford College in South Carolina; Randolph-Macon College in Virginia; Florida-Southern College of Florida and Hendrix College of Arkansas. I believe the Tennessee Conference is the only Conference in all the South that is not served by an accredited institution of learning.

Not only does this lack prevail in educational circles but in other respects the Tennessee Conference has failed to have its own Conference institutions. We have no orphanage, no home for the aged, nor hospital and only recently have we undertaken to have our Conference advocate. My pride as a member of the Tennessee Conference forces me to give my full support toward making our institutions the finest that our great resources can make them.

I have nothing but praise for the work that Martin College and Baxter Seminary have done in the past with the niggardly support that we have given these two institutions. In all fairness, however, we must confess that we are demanding that they accomplish the impossible—that they "make bricks without straw." My pride as a Methodist demands that we have Conference institutions of learning of such high order that I shall urge my people to send their sons and daughters to them and that I be consistent in that I plan to send my own children to our Conference schools. Before I can do this, we must make these institutions superior and creditable.

The second reason why I voted

for the quarter of a million dollar campaign is my sense of need. In the past the overwhelming majority of ministers, missionaries and Christian workers have come out of the Church colleges. The number who come from state universities or privately endowed colleges is almost negligible. Do you realize that the Tennessee Conference for many years has had to import most of its ministers? It is obvious that we cannot hope to maintain our standing as a Conference if we must rely upon other Conferences to train and send to us most of our leaders.

Never has there been such a demand for trained missionaries as to-day. For the first time in my ministry the church is telling us that the great need is not more money, but more men. In other words we have the money to send the missionaries but the missionaries are not forthcoming. If Christ is to conquer this world, we must maintain Church colleges which will in a large part recruit and train our missionaries. It is generally recognized, I believe, that the strong accredited junior college plays an indispensable part in the American system of education.

An increasing number of parents are seeing the wisdom of sending their immature sons and daughters to a strong junior college before sending them on to the larger universities. The Christian atmosphere of a Church school campus, the individual attention from trained Christian faculty members seem to combine to give to many boys and girls a deeper appreciation of religion and seem to arouse a greater interest in dedication of life to Christian service.

With practically every university and college badly overcrowded, the need for such institutions as Martin College and Baxter Seminary is established beyond question. As a

minister who has dedicated his life to the Church, I simply must do all in my power to see that my particular Conference maintains Conference schools for the training of ministers, missionaries, full time Christian workers, Christian home makers and loyal Church laymen.

My third and final reason for voting for this campaign is to be found in my deep faith in the future of our Conference. More and more the south is coming into its own. The next twenty-five years will bring about revolutionary changes in Tennessee. The "old Jerusalem Conference" with its rich heritage, its present power and its assured future, must, if Methodism is to continue to be the strongest denomination in this section, provide schools of learning from which our future leaders will come.

No section of America, I believe, will witness a greater development in the years that are immediately ahead of us. If we are to make our area Christian rather than pagan, we had better look to our Church colleges. As long as America is spending sixteen billion dollars annually for crime while it spends only four billion dollars for education, any thoughtful Christian surely would be compelled to see that the Church colleges receive major attention immediately. It has been pointed out that America's enemies are no longer from without. Our great enemy is a pagan or secularized life that cannot make for future greatness.

Finally, I have faith in the power of the "Tennessee Conference" to do whatever it sets its mind to do. Recent glorious accomplishments vindicate my faith. The Crusade for Christ provides one illustration of what an aroused Conference can do.

There are many things in which one may invest his money today, but I am positive that no investment can

ever be so profitable and so enduring as an investment in a Tennessee boy or girl trained in a Methodist school. These three reasons which have become convictions not only decided my vote for this campaign but prompt me to predict that by the time the next session of our Conference convenes, the report will be "We have had another good year and have gone over the top."

Claflin Contributions Increase

More than \$35,000 was reported from the nine districts of the South Carolina Conference for Claflin College (Orangeburg, S. C.) at the first roll call for the conference year. Ministers and laymen gathered at Claflin on February 19 to make reports on the \$50,000 that was pledged for Claflin at the Annual Conference in November. The report for Claflin made at this first check-up was approximately \$5,000 more than was reported at the same time last year. Another survey will be held in April.

* * * * *

Scholarship holders at DePauw University (Greencastle, Ind.) during the present school year total 260. Included in the number are 206 Rector Scholarships, 11 President's Scholarships, and nine National Methodist Scholarships.

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The 5th annual Religious Book Week sponsored by the National Conference of Christians and Jews will be observed nationally May 4-11. The Religious Book List, a 36 page pamphlet, listing books for adults and children will be available in April; single copies can be secured without cost by writing to the National Conference of Christians and Jews, 381 Fourth Avenue, New York 16, New York.

Noted Leader Passes

DOCTOR WILLIAM KETCHAM ANDERSON, educational director of the Commission on Ministerial Training of The Methodist Church and member of the Board of Education staff, died in a Nashville hospital February 7 after a severe illness of some three weeks.

Born in New York City in 1888, the son of the late Bishop William F. Anderson and Mrs. Lulah Ketcham Anderson, he had made significant contributions in many areas of the Church's program.

After completing his college work at Wesleyan University, Middletown, Conn., he taught for a year in a Chattanooga high school. Graduate and professional training followed at Columbia University and Union Theological Seminary from which institutions he received the M.A. and B.D. degrees.

He served a pastorate in Wyoming, helped to organize the Ohio Council of Churches, was for a year field secretary of the Inter-Church Word Movement in Ohio and was Wesley Foundations director at Ohio State University. Transferring to Pennsylvania, he served pastorates in Pittsburgh, Butler and Johnstown, this last one having been interrupted after a period of twelve years by his election as Educational Director of the Commission.

Shortly after Methodist union, Dr. Anderson moved to Nashville and assumed his duties as head of the Methodist program of in-service training for ministers. In that position he has annually supervised approximately 150 Pastors' Schools and Institutes of Ministerial Training. He has also planned and conducted each year two outstanding conferences on ministerial training,



William Ketcham Anderson
1888-1947

one at Garrett Biblical Institute in Evanston, Illinois, and one at Gammon Theological Seminary in Atlanta, Georgia. He has also cooperated with the American University in planning and conducting annually a Washington Seminar.

Generally regarded as one of his most valuable services was the effective correlation of the three divergent types of ministerial training brought into Methodist union by the three merging denominations.

Dr. Anderson was a musician and composer of some note and wrote the words and music of several hymns. He was widely known as a writer and editor, having written extensively for the church press and having edited some half-dozen volumes that have achieved large circulation.

He was a member of the Masonic Lodge; the Commission on Worship and Music of the Federal

Council of Churches of Christ in America; the Board of Trustees of Wesleyan University, Middletown, Connecticut; and of Phi Nu Theta. He represented his conference in the Methodist General Conference of 1936 and again in 1940 and 1944. He was in the Uniting Conference of 1939 and in the Northeastern Jurisdictional Conferences of 1940 and 1944.

In his office as Educational Director of the Commission Dr. Anderson was also a member of the Staff of the Division of Educational Institutions of the Board of Education and in the staff relationships his sound judgment was always respected; his cooperative spirit was appreciated and his genial friendliness was highly valued by all. Members of the Division Staff join with his hosts of friends throughout the Church in mourning his loss.

Funeral services were held in West End Methodist Church, Nashville, on Sunday afternoon, February 9, at three o'clock, with Dr. James W. Henley, the Pastor, officiating. He was assisted by Dr. John L. Ferguson, Pastor of Belmont Methodist Church in Nashville, Dr. H. W. McPherson, Executive Secretary, of the Division of Educational Institutions of the Board of Education, Dr. Hugh C. Stuntz, President of Scarritt College, Dr. Charles B. Ketcham, President of Mount Union College, and Bishop Francis J. McConnell.

The family had requested that no flowers be sent but had suggested that friends desiring to do so might contribute to a William Ketcham Anderson Memorial Scholarship Fund at Baxter Seminary, Baxter, Tennessee. The Division of Educational Institutions was asked to receive such contributions.

Dr. Anderson is survived by his mother, his wife, four children, one grandchild and five sisters.

Illinois Wesleyan Loses President

DOCTOR W. E. SHAW, President of Illinois Wesleyan University and a widely known Methodist leader, died suddenly in Chicago on Saturday morning, February 22.



Doctor Shaw was born in Minnesota. He held an A.B. degree from More's Hill College in Indiana and B.D. and S.T.D. degrees from Garrett Biblical Institute in Evanston, Illinois. He held honorary degrees from four colleges. Early in his active career he taught four years at Union College in Barbourville, Kentucky, and he had been president of Illinois Wesleyan since 1940.

The funeral service was held at Wesley First Church in Bloomington with Dr. Edgar E. Atherton, pastor of the church and a member of the Illinois Wesleyan board, in charge.

Dr. Shaw is survived by Mrs. Shaw, one daughter, and two grandchildren.

Stewardship Can Be Taught

In the small college where I was Dean we were experimenting with a general course in Churchmanship. It was designed especially for laymen and we called it "Lay Activities." I was offering the course and enjoying the thrill of exploring a new field. The twenty-two students enrolled seemed to possess at least the usual amount of interest in the subject and were a very co-operative group.

One morning I announced that our next unit of subject matter would be Christian Stewardship and suggested that we could profitably spend some half dozen class periods studying it. After class one of the girls came to my desk saying that she would like to make a quiet survey to discover the changes, if any, that might result from this study of stewardship in the minds and lives of the students. I encouraged her to go ahead and assured her that I would be interested to know her findings.

We proceeded with our discussions of stewardship, *sans* pressure and *sans* preachments, and three weeks later she reported as follows: "I have talked twice, quite casually, with each member of the class, once at the beginning of the Stewardship study and again since its close. At the beginning only two or three had any notion of stewardship, none were tithers. Two were from tithing homes but none of the others had ever given serious thought to tithing as a reasonable method of expressing one's financial stewardship. At the end of the study all were more or less favorably disposed toward stewardship as a life philosophy. Sixteen were in agreement that tithing rested upon scriptural foundations and twelve of them had decided to become tithers."

B. M. M.

McMurry President Seriously Injured

Enroute recently to Austin, Texas, to attend a state-wide meeting of the United Drys, of which he is an active and enthusiastic member, Dr. Harold G. Cooke, President of McMurry College (Abilene, Texas), met with a serious automobile accident which will probably keep him in the hospital for some weeks. Doctor Cooke's injuries include three broken ribs, a broken shoulder and a broken neck.

His condition is reported to be satisfactory and his attending physician states that there is every indication that he will, within a reasonable length of time, be able to resume even the heavy duties of a college presidency. Already he is handling much of his correspondence from his hospital bed.

Bigger and better than ever before is the 11th Annual College Roll published by the Trinity Methodist Church and Church School, Winchester Avenue at 99th Street, Chicago. Listing 122 students who have gone from the Trinity congregation to attend 49 different educational institutions, the little booklet contains information valuable to all members of the local church. In addition to the name of each student it carries his home address and the name of the institution he is attending.

* * * *

Stressing the thought that the minister must practice the religion he preaches, four morning chapel services were held at the Boston University School of Theology in observance of Religious Emphasis Week, March 2-8. Dr. Gerald Kennedy, lecturer in religion at Nebraska Wesleyan University, who was guest speaker for all services and special meetings during the observance, talked on the general theme, "After I Have Preached to Others."

A Study in Contrasts

The presence of large numbers of students from outside the Continental United States is making the campus a cosmopolitan spot.

To Kansas Wesleyan University from the warm islands of Hawaii comes Julinda Batungbacal and from the icy coasts of Alaska comes Patricia Ekemo.

Pat, as she is known to her campus friends, is the daughter of a hotel owner at Valdez, Alaska. She is taking a general course in college and hopes to return to Alaska as a teacher. She has enjoyed sailing the famous inside passage, skiing, trapping, flying, prospecting, all of these and many more.

In contrast to Pat and her adventures is Julie, daughter of Mr. and Mrs. Benito Batungbacal of Honolulu. Julie, who is here to study pharmacy, is an attractive brunette, exemplifying her American-Filipino-Spanish background. Typical of Hawaii, Julie dances her native dances, sings and plays the piano.

Advocate Editors Meet

In connection with the recent annual meeting of the Board of Education in Nashville, editors of the various Advocates met in a one-day session on February 24 with executive secretaries and staff members of the Board's three divisions.

The morning session, led by Dr. H. W. McPherson, executive secretary of the Division of Educational Institutions, was devoted to presenting an over-all picture of the Board. The afternoon session consisted of a panel made up of Dr. Boyd M. McKeown, of the Division of Educational Institutions, Rev. Walter Towner, of the Division of the Local Church, and Rev. Walter Vernon, of the Editorial Division. Highlight of the meeting was Mr. Towner's interpretation of the term "Christian Education." Mr. Vernon discussed "What Is News?" from the standpoint of an editor of a Christian publication. Informal discussion from the floor followed, presided over by Dr. McKeown.



Julinda Batungbacal, left, of Honolulu, meets Patricia Ekemo, of Valdez, Alaska, at Kansas Wesleyan in Salina, Kansas, where both girls are students

Book Reviews

Snyder, Henry Nelson; *An Educational Odyssey*, Abingdon-Cokesbury, 1947. Cloth, 272 pages; \$2.50.

Reading *An Educational Odyssey* is like paying a visit to its author in his red brick house on the campus of Wofford College. In an unusual degree one feels in turning the pages the warm glow of Dr. Snyder's rare personality, his kindly sympathy, his alertness and his un-failing wit.

As an educational leader in the former Methodist Episcopal Church, South, he, for more than half a century, has seen educational history made below the Mason and Dixon Line. In the making of much of this history he himself has had no small hand. In *An Educational Odyssey* he takes his readers behind the scenes and shows them not only what was happening in Southern Education but in many instances why those events were transpiring as they were.

His boyhood in Middle Tennessee forms the interesting subject matter for the first chapter. Then comes the story of early days at Vanderbilt and of his own years spent on that campus. He took both the B.A. and M.A. degrees there and pays high tribute to members of the Vanderbilt faculty with whom he did his major work. Incidentally, he acknowledges a debt of gratitude to these men for their personal interest in him and his plans. "The great teacher," he says, "is still the high man on any campus."

His year and a half of study in Germany, where he received his Ph.D. degree, is interestingly told along with many wise observations and significant incidents.

The story of his twelve years on

the Wofford faculty followed by forty years as President of the institution is enriched by an occasional touch of fine humor and by many modest but heart-warming accounts of struggle and success. He describes the processes by which he arrived at certain tenets in his own educational philosophy and the manner in which those tenets were implemented in his administration of Wofford. A case in point was the matter of uniting "solid piety and sound learning," "the one contributing power for living and the other light and guidance."

From a wealth of firsthand information he tells of various educational tempests that raged during the early days of the present century around the heads of several Southern institutions. The famous Vanderbilt controversy comes in for careful analysis and is set in its true perspective as effectively as in any writings with which this reviewer is acquainted.

Doctor Snyder is not disturbed by oft recurring threats and pressures which seem so often to thrust great hazards in the way of the small denominational college. Most of these threats he has seen come and go again and again.

An Educational Odyssey is a book of high personal inspiration, a treatise on college administration, and a history of educational and sociological movements in the South during the past sixty years. It is all of these rolled into one. It should be a must on the reading list of every college president and faculty member. B. M. M.

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Mrs. Eleanor Roosevelt will deliver the March 25th commencement address at MacMurray College (Jacksonville, Ill.)

Campus **ODDITIES**

FROM the campus of Athens College (Athens, Alabama) comes one of the most unique stories this column has been privileged to carry.

A visitor viewing Founders Hall, which stands at the center of the Athens campus and which was designed by the same architect who designed Monticello for Thomas Jefferson, is inevitably impressed by the four stately Ionic columns that adorn the front of the beautiful colonial building. Nothing in the scene would faintly suggest that any one of these columns is associated with anything of a questionable nature. So familiar a part of the campus scene are they that many generations of students have affectionately referred to them at "Mat-

thew, Mark, Luke, and John." According to a tradition, however, one of these "Gospel writers" is guilty of a grave misdemeanor.

Here, in brief, is the story: Founders Hall, erected in the year 1842, was built chiefly by slave labor. One of the laborers, it is said, took a jug of whiskey to the scene of his duties, and to avoid detection, hid it in one of the columns. Taken off the job "for some reason," it was permanently sealed within the column before he came back to get it.

Though the story persists and its accuracy is never questioned, there is no evidence upon which to base a guess as to the column in which the jug of whiskey reposes in its prolonged aging process.



THE DEPARTMENT OF *The Methodist Student Movement*

HIEL D. BOLLINGER
HARVEY C. BROWN HAROLD A. EHRENSPERGER

Regional Student Leadership Training Conferences

That the program of leadership training of the Methodist Student Movement has resumed its pre-war status is evidenced by the fact that regional leadership training conferences, suspended during the war years, are scheduled again in church-wide scope for the summer of 1947.

Five of these conferences will be held and it is contemplated that they will attract some 1200 student members of campus religious councils together with some 400 adult workers with students. During the week of June 9 to 14 student conferences will be held at Lake Junaluska, North Carolina, Epworth Forest, Indiana and Norman, Oklahoma. Similar conferences will be held June 16 to 21 at Pemberton, New Jersey and the western regional will be held June 23 to 28 at Lake Tahoe, California.

The theme of the 1947 conferences will be "God in a Day's Work" and emphasis will be on fundamentals of the Christian faith and service to God through one's vocation.

Graduate Courses

Graduate courses especially planned for prospective professional directors and leaders in campus religious life will be, as in other recent summers, offered at Emory University, Garrett Biblical Institute, and the University of Southern California during the summer quarter of 1947.

In these courses religion will be defined not as one aspect of the stu-

dent's life, but as a way of life including one's entire experience. A thorough study will be made of the program of student religious work on the American college campus and of the wide region of interdenominational and inter-faith relationships which are open to students in national and world movements.

The Student Department of the Board of Education is cooperating with the educational institutions in making these courses possible.

Ehrensperger to Return from India Soon

Mr. Harold Ehrensperger, Editor of the magazine *motive*, and a member of the staff of the Student Department of the Board of Education, will return soon from an around the world journey which was begun last August. He has spent most of the time in India where he lectured at Lenord Theological Seminary, Jubbulpore; Lucknow University and Isabella Thoburn. He has also traveled extensively in India lecturing to students on other campuses and counseling with Christian groups at Madras, Poona, Bangalore and Calcutta.

Mr. Ehrensperger, who is now in China, expects to sail for the States during the month of April and to return to his office in Nashville by May 15.

Specialized Summer Service Teams

Two added features will find place in connection with the Caravan program of 1947. One or two Peace

Teams sponsored by the Peace Commission will receive training in selected Caravan centers and will be trained to take a specific ministry to the local churches and youth groups on their respective itineraries.

A second project new in Caravaning will be the sending of two special Caravans to Cuba for service within the Cuban Annual Conference. These teams will be made up of Cuban students and students enlisted from the Georgia and Florida student movements. Members of these teams must necessarily be bilingual.

* * * *

Published recently by the American Council of Education "Reading Ladders for Human Relations" should render significant service in encouraging inter-group appreciations on the part of elementary school pupils with whom the books are used.

Included in the Congressional Record published on January 29 is a prayer by Dr. Hubert T. Quillian, President of LaGrange College (LaGrange, Ga.). This prayer was broadcast on the Methodist Hour January 12 when Senator John Sparkman delivered the address, "Our Responsibility for World Peace." Both the address and the prayer were printed in the Appendix of the Record by unanimous consent at the request of Honorable Lister Hill of Alabama.

* * * *

Seniors in social work in Hamline University (St. Paul, Minn.) receive on-the-job experience in preparation for the professional work many of them will soon undertake. One of the valuable agencies in the Twin Cities for providing such practical experience is the Methodist Home for the Aged in Minneapolis. Eight seniors have served in the home since it opened last year.



Street Scene in the Veterans' Village, Mount Union College (Alliance, Ohio).
A scene common to campuses the Nation over

CAMPUS NEWS

HELEN BJORKLUND

(Acting Editor)

Randolph-Macon to Entertain IRC

A two-day conference of South-eastern International Relations Clubs associated with the Carnegie Foundation for World Peace will be held April 11 and 12 at Randolph-Macon College (Ashland, Va.). This is the first such conference to be held since 1941. Approximately 300 student delegates from 154 colleges and universities, from Washington, D. C., through Florida, will participate.

Discussion groups led by the delegates will study the Far East, Europe, the Near East, conquered countries, United Nations, and the Western Hemisphere. Dr. Willem J. R. Thorbecke, Dutch diplomatist and former Minister to China, will be featured on the program.

The sponsors of the conference in setting the theme, "Peace Through Understanding," believe that through the study of the relationship of the United States with other countries world peace can be achieved.

Scarritt to Hold Workshop in Church Music

Scarritt College (Nashville, Tenn.) will be the center for a Joint University Workshop in Church Music during the week of June 16-21. Designed for all church choir directors and organists as well as pastors and other persons interested in improving the music of the church, the workshop will be guided by Dr. and Mrs. Clarence Dickinson of the School of Sacred Music, Union Theological Seminary, who have led workshops in church

music from coast to coast. Courses dealing with various aspects of church music will be offered. Members of the music faculties of George Peabody College for Teachers, Vanderbilt University, and Scarritt College for Christian Workers will assist Dr. and Mrs. Dickinson.

Florida Southern Names New Administration Building

Designation of the latest building started in the expansion program of Florida Southern College (Lakeland) as the Emile E. Watson Administration Building, has been announced by President Ludd M. Spivey. Construction of the \$125,000 building, designed by Frank Lloyd Wright, was started in December with completion expected by October, 1947. Mr. Watson, a Columbus, Ohio, consulting actuary, who last spring was awarded an honorary degree of doctor of laws by Florida Southern, has made possible the erection of the building by a cash donation.

The administration building will be the sixth in a new group on the west campus designed by Mr. Wright, internationally-known architect, regarded by many as the world's greatest building designer. The project involves several other buildings which the college hopes to begin within a short time.

Choral Speaking at Green Mountain

An ancient art, that of choric speech, revived in Scotland during the first quarter of the century, is a part of the regular speech courses at Green Mountain Junior College

(Poultney, Vt.). Under the direction of Miss Anne MacDougall, two groups are working on interpretations of great poetry and prose.

During February, a unique chapel program on Brotherhood was given. Group I read "The Creation," by James Weldon Johnson, and Group II gave "And No One Asked." Included on the program were songs by the chapel choir and instrumental numbers.

Illinois Wesleyan to Include Journalism

Professor Elmo Scott Watson, associate professor of journalism and chairman of the Chicago division of the Northwestern University Medill School of Journalism, has been engaged to establish a journalism program in the English department of Illinois Wesleyan University (Bloomington), according to a recent announcement from the president's office. Professor Watson will retain his position at the Medill School next year, devoting his summers and part time to Wesleyan.

Northwestern Institutes Investigative Medicine

A new department devoted exclusively to investigative medicine has been instituted in the medical school of Northwestern University (Evanston, Ill.) according to an announcement by Dr. J. Roscoe Miller, dean.

Under the direction of Dr. Smith Freeman, the new division will be staffed by a group of specialists in the fields of biochemistry, physiology, bacteriology and pathology. The men will devote full time to research in factors causing little understood metabolic diseases and to their prevention and cure. Such studies are expected to throw new light on metabolic disorders such as diabetes, gout, hyperthyroidism, arterio-sclerosis and arthritis.

Industrial Research Institute Reports

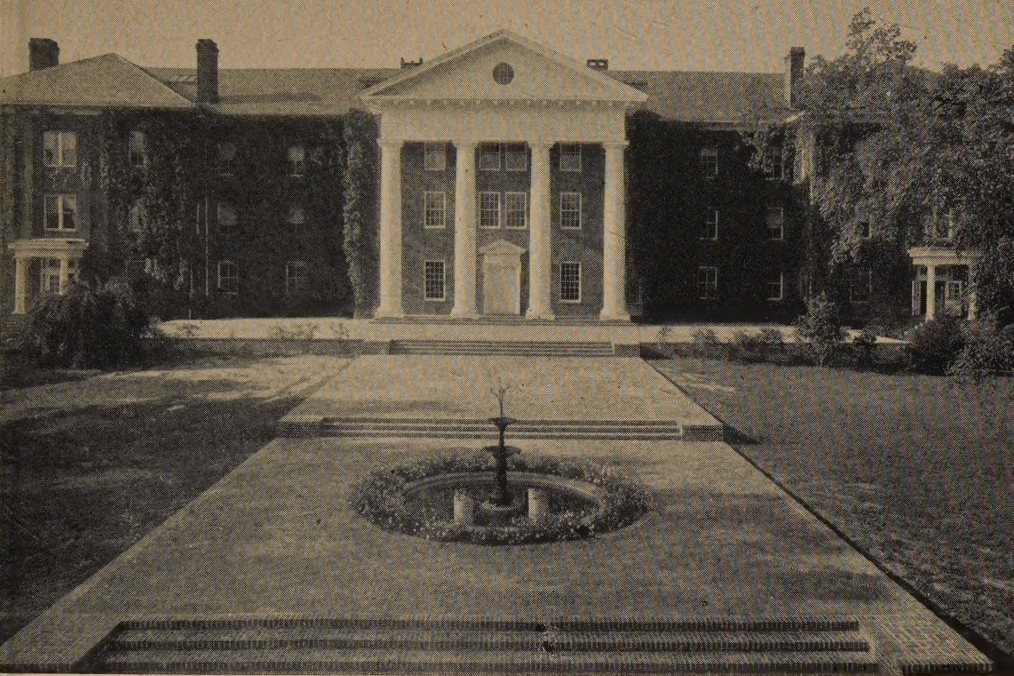
During the first year of its operation, the Industrial Research Institute of the University of Chattanooga (Tenn.) signed 37 contracts for scientific investigations for industrial firms in six southern states, applied for six patents which were turned over to sponsoring firms, and developed two processes which have been placed in production. Furthermore, the Institute has become self-supporting. The ideals of the founders have been proved sound both financially and from the standpoint of achievement, and young scientist are being developed. The University has been strengthened, and the economic interests of the region are being served.

Vocational Guidance Conference at DePauw

Eleven noted representatives from business and professional fields will discuss job opportunities with students of DePauw University (Greencastle, Ind.) March 25 during the second annual vocational guidance conference to be held on the DePauw campus. Sponsored by the Association of Women Students, the conference will consist of discussion groups which will consider journalism, personnel work, social service, religious opportunities, psychology, medicine, fashion merchandizing, teaching, and sales.

Emory Extension Library Increased

The extension library of Candler School of Theology of Emory University (Atlanta, Ga.) has been lately increased to 552 volumes, according to an announcement made by Miss Elizabeth Royer, librarian. More than 4,500 Methodist ministers in the Southeast have received lists of the new books.



This Is Greensboro College

Greensboro College, Greensboro, North Carolina, holds the distinction of being the first college for women ever chartered by The Methodist Church. Founded December 28, 1838, this pioneer in higher education for women is the third oldest chartered college for women in the United States.

A distinctive feature of the college is the family-like atmosphere which prevails on the campus—sincere friendship and feeling of oneness among the students and a friendly, personal relationship between the students and faculty, who eat family-style in the college dining room, share common drawing rooms for meetings and entertainments, and often participate in sports together. It offers courses leading to the A.B. and B.M. degrees. Its School of Music is nationally recognized through membership in the National Association of Schools of Music.

At present the student body is limited to approximately 400 degree students. There are, also, a number of unclassified and departmental students. This year's capacity enrollment, composed of young women from eleven states, the District of Columbia, China, and France, represents fifteen denominational groups, including Catholic and Jewish. Methodists comprise 74.4 per cent of the student body.

Dr. Luther L. Gobbel, who became president May 28, 1935, has devoted himself to the work of enlarging and enriching the educational opportunities and expanding the physical plant. Three new buildings have been built—a student hospital, a student activities building, and a central heating plant, and old buildings have been modernized.

Architects' sketches and blueprints have been drawn for three additional new buildings—a dormitory, a library, and a classroom and science building. Plans are underway for construction as soon as building conditions permit. The major part of the funds has been raised, largely through the Methodist College Advance, which is also adding \$150,000 to the endowment fund. Upon completion 500 degree students may be accommodated.

